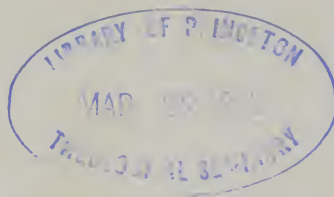


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1926





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Editorial Department
London Missionary
Society.

TO BE RETURNED
TO THE EDITOR,
L. M. S.

LONDON MISSIONARY SOCIETY,
LIVINGSTONE HOUSE,
BROADWAY, S.W.1.



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The **CHRONICLE**

of the London
Missionary
Society



L.M.S. Chinese Church in Shantung Road, Shanghai

**THE PRODIGAL WHO BECAME A PASTOR, A SHORT STORY FROM SHANGHAI—
WHO'S WHO AT THE MAY MEETINGS—HOW WE GOT TO SIAOCHANG, By EDITH
OWERS—LANCASTER & THE L.M.S.—THE FIVE TALENTS, By EDWARD SHILLITO**

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:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

REV. E. PRYCE JONES and MRS. JONES, from Papua, March 26th.

REV. E. BAXTER RILEY and MRS. RILEY, and two children, from Papua, March 27th.

REV. A. E. and MRS. SMITH, and two children, from Gooty, South India, March 31st.

MR. and MRS. STANLEY V. BOXER, and child, from Hankow, April 8th.

Departures

DR. E. F. WILLS, returning to Tsaoshih, Central China, and REV. A. P. and MRS. CULLEN, returning to Tientsin, North China, per s.s. *Malwa*, April 9th.

Deaths

BAYLIS-THOMSON.—On March 2nd, at Kodai Kanal, South India, Ann Martha Baylis-Thomson (1865-1909), widow of Dr. T. S. Thomson, of Travancore, South India, aged 85.

WAREHAM.—On March 23rd, at Edinburgh, Edward Allport Wareham, of South India (1864-71), District Agent of L.M.S. for Scotland and Ireland (1872-1908), aged 87.

Watchers' Prayer Union

NEW BRANCHES.

TOWN.	CHURCH.	SECRETARY.
Manchester.	Openshaw,	Miss C. Lomas.
	Gresham St.	
Wolverhampton.	Heath Town.	Miss E. Pilsbury.

Monthly Prayer Meeting

The M.A.C. Prayer Meeting will be held in the Committee Room (top floor) at 48, Broadway, on Friday, May 17th, at 5.30 p.m. Mr. H. Wright, Chairman of the Barnet and Finchley Group, will preside.

Swanwick This Year

SWANWICK, 14TH-20TH AUGUST, 1926.—"The Church and the Kingdom." Chairmen, Stanley Toms, Esq., and Miss Muriel Wills.

Conference fee £2 12s. 6d., plus registration fee of 7s. 6d.

Vouchers for reduced railway fares will be issued to members.

CAMPAIGN OFFICERS' CONFERENCE, SEPT. 10-14. —Reduced Fee £1 17s. 6d., including 7s. 6d. registration.

Registration forms now ready.

Schools for Missionaries' Children—Eltham College and Walthamstow Hall

ANNUAL MEETING, May 11th, 1926, at 5 p.m., Westminster Congregational Church Institute. Chairman: T. S. Penny, Esq. Speakers: Mrs. Baxter, China; Rev. F. G. Exell, Congo; Head-mistress, Miss E. L. Ramsay, B.A.; Secretary, Dr. Vincent Thomas, B.A., M.B., C.M. Tea, 4.15 p.m.

Our Stamp Bureau

Foreign and Colonial stamps may be had on approval from Mr. T. H. Earl, 4, Westcliffe, Kendal.

Gifts of good stamps for sale are always welcome. All proceeds go to the funds of the L.M.S.

Luncheons for Business Women.

At WESTMINSTER CHAPEL, Buckingham Gate, S.W.1.

WEDNESDAY, MAY 19th, 1-2 p.m. Subject: "The Moslem Women of To-day." Speaker: Miss Smith (late of C.M.S., Sudan). Chairman: Mrs. J. H. Jowett.

At the MEMORIAL HALL, Farringdon Street, E.C.4.

WEDNESDAY, MAY 26th, 1-2 p.m. Subject: "The Child and Mother in the Near East." Speaker: Miss Mary Entwistle. Chairman: Mrs. Caird.

Contributions

The Directors gratefully acknowledge the following anonymous gifts:—"London—Anonymous," £50. "S.A.Y.," £5. "G.E.M.," £2.

Wants Department

Miss Florence M. Noble, of Jammalamadugu, writes that they are in urgent need of a hand sewing-machine for the use of the girls in the Boarding School.

Rev. T. Cocker Brown, of Hweianhsien, would be glad of a cornet to take out with him, also a portable typewriter.

The Rev. W. G. Brown, Inyati, Rhodesia, would greatly appreciate some gramophone records for use in the schools.

Miss Lomas, of the Girls' Central High School, Tananarive, would be glad of a gramophone. She has the promise of a valuable set of records. Also of a cyclostyle or hectograph, for making copies of examination papers.

Rev. T. E. Buck, Ambalavao, Betsileo, Madagascar, would be grateful to friends who will send him tools, new or second-hand, for his carpenter's workshop for boys.

Intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

M.W.H.S.

Luncheon Hour Talks to Men

In the MEMORIAL HALL, 1-2 p.m. Charge for luncheon, 1s. 6d.

WEDNESDAY, MAY 5th, 1926.—Subject: "White Imperialism." Speaker: John P. Fletcher, Esq. (Secretary of the Home Service Department of the Friends Council for International Service).

WEDNESDAY, MAY 19th, 1926.—Subject: "The Present Christian Outlook in India." Speaker: Rev. W. Paton, M.A. (author of "Jesus Christ and the World's Religions," and Secretary of National Christian Council of India).

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1.; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

MAY, 1926

The Prodigal who became a Pastor

The Story of
Sung Sih San

SUNG SIH SAN was a native of North Kiangsu, where the people are less cultured but of a more virile type than those of the more fertile Yang-tse delta. In after years he would often recall his wild and reckless youth. Breaking away early from home restraints, he joined a band of men whose hand was against society and whose native wit and dare-devil courage made it possible for them to live at the expense of the society whose enemies they were. They carried weapons, and were ready to go even to the extent of robbery and murder. In one of their brawls Sung was crippled for life, and during these years his health was undermined.

But while he was sowing the tares his heart was never at rest. His parents had passed away, and the thought of the grief he had caused them, which had hastened their end, troubled him. He wondered how he could face their spirits when he, too, came to go to the other world.

One day, while burdened with this thought, he passed the L.M.S. chapel in the Shanghai native city. There he heard singing, opened the door, and entered, taking a seat at the back of the church. After the singing, a native preacher, Pastor Wong, spoke of Jesus Christ, the Saviour of the world, Who had power to change the heart and make bad men good. The congregation left, but Sung kept his seat. The pastor came down and spoke to him. "You say there is One," Sung said to him, "Who can make bad men good. Is it true? I am a bad man, but I want to be good." The pastor arranged for Sung to

visit him for instruction. Before long the truth of the Gospel was grasped, and a new life came to him.

From that time he was Christ's man, wholeheartedly loyal to Him and to His cause. He began to learn to read so that he might study the Bible. He began also



The Teapot—Parable

to pass on the good news that had brought peace and joy and a new hope to his life, and in due course he was baptized by Dr. Muirhead. Dr. Muirhead, always on the look-out for those who could help him in evangelistic work, gave Sung special training, and started him at work amongst the boat, barrow and ricksha men who came from his own district. In this work he had no small success, and some of those early converts, whom he won for Christ, are still remembered. When in later years the mission to ricksha men was started in Shanghai under the voluntary leadership of Mr. Mathieson, a business man in Shanghai, Sung was eager to preach in their mission halls.

Later on Sung was appointed to work in the inland walled city of Nan-wei with oversight of the work in two other adjacent towns, both of which he visited every week. There he did a fine work in breaking up what was then very fallow ground, and sowing good seed.

As he preached at one of his out-stations one day to a crowded gathering, mostly non-Christians, he was interrupted by one of his hearers who attempted publicly to refute his teaching. Sung, who was always good at argument or repartee, got the better of his opponent, carrying his audience with him. After the service Sung adjourned to a tea-shop near by to rest and refresh himself. At another table Sung's opponent was sitting drinking tea with some of his friends. Seeing Sung enter, he remarked in a voice loud enough to be heard by all: "He got the better of me not because of what he said, but because he came of an eloquent family" (*Anglice*—the gift of the gab). Waiting his time until his teapot was empty, Sung stepped over with it to where his opponent was sitting, and politely offered to pour out some tea for him. The man responded and lifted his cup. Sung raised the teapot as if to pour out, but since the pot was empty, nothing came out. "I'm afraid there is no tea in it," said the man. "Oh, that is of no consequence," replied Sung; "the teapot has a spout." Everyone, including the man, laughed heartily, and Sung, sitting down, made them see that the power of his message was not in his gift of speaking, but in the truth he had been given to preach. The missionary once heard him preaching in the same church. "Place food," said he, "before people, and the response is not always the same. A

healthy man enjoys and praises his food. A sick man criticises and turns away from it. Put the best of food before a corpse, and there is absolutely no response. I come here each week to give you spiritual food. With some of the people in this place there is only indifference. They neither praise nor blame. They are dead men spiritually. Again, some criticise, oppose and reject the message; such of you are spiritually sick. But there are others of you who accept the message eagerly. These are the hungry and healthy ones who enjoy their food and grow spiritually strong."

After some years of service in the Pootung district, Sung gave valuable help in other centres where the work was especially difficult. In one town it had been impossible to secure an entry for the work. Sung heard of premises that no one would rent because they were believed to be haunted. He was able to arrange with the landlord to rent this house. When he went to take possession the people in the neighbourhood warned him of his danger. He told them: "We Christians are servants of the God of Heaven—no devil can touch us or do us harm." He spent the night alone in the empty house. In the morning the neighbours were waiting to hear how he had fared. Sung said to them: "I prayed to the Heavenly Father to take care of me, and I slept well and safely." It was an effective opening to his ministry in that new centre.

After much faithful service Sung was ordained as a pastor. He was given charge of the church in the Shanghai native city, where for some years he exercised his ministry with great earnestness. It is a difficult centre for work, and only a man of faith like Sung could have continued sowing the seed for a harvest which others would gather in. Though Sung's salary was small, he always had with him some of the "down and outs," the flotsam and jetsam of Shanghai's crowded streets whom he was befriending. He believed in the gospel of the second chance. Some of those whom he helped gratefully remember what they owe to him. His food and clothing he was ever ready to share with those needier than himself. Some there were who ill-requited his kindness. One, I remember, a young man whom Sung had saved from suicide, and of whom he had high hopes that he would be to him as Elisha was to Elijah. Alas! returning home one day, he found the youth had fled, taking with him his benefactor's winter

The Prodigal who became a Pastor

clothing and other things. Numerous experiences such as this never closed the fountains of sympathy that welled in this good man's heart. He had the spirit of his Master, and was ever seeking to help and save the lost ones.

During recent years his bodily weakness increased. After strenuous preaching in chapel, tea-shop or street, overtaking his strength, he would be prostrate with fever. Once when someone sympathised with him he remarked: "These times of sickness are God's gift. My sick bed is my Mount of Transfiguration where in meditation with my Lord spiritual strength is given me to fit me anew for the service of His needy ones." He had the qualities of a true Christian mystic.

Last year he removed to one of the Chekiang out-stations, where the work was less strenuous. Nothing made him happier

in this district than the opportunity it gave him for helping the "Clark Evangelistic Band" occasionally in their preaching tours amongst the villages, and in the united evangelistic campaigns in the towns. His help in this special work was always welcomed by his Chinese and European colleagues. He excelled them all in his presentation of the Gospel to "the man in the street." His use of the colloquial, his knowledge of human nature, his vivid style and power of illustration, the play of his wit, the home thrust and the quickening appeal, were all used to win his hearers to Christ and the Kingdom of Heaven. He was a "prince of preachers."

And now, at the age of seventy, after almost forty years of faithful work, he has passed to the "Higher Service."

ERNEST BOX.

Canaries

Songs at Sevenoaks

How their music got into the letters

THE canaries sang persistently.

"Their morning hymn has lasted a long time," thought the small girl from China, as she sucked her pencil thoughtfully. The sucking of pencils generally brought a reproof from Nurse, but Nurse just now was busy in the night nursery, and did not see.

It was time for letter writing, and when one is eight years, the pencil does not fly very quickly over the paper in writing a letter home to parents 9,000 miles away, however rapidly one's tongue might wag if they had been present.

"Nurse says I wont neu vests. I have writen to Auntie to ask her. The big girls went to Knoul the other day. The Elltham boys came on Saterdag. It was very jolly. Sum of the girls had brothers. I shud lik a brother at Elltham."

Came a long pause. Still the canaries sang shrilly. They gave an inspiration.

"The kanarys are singing very beutifly. The babies are growd up now."

Seven-years looked over Eight-years' shoulder, and thought she might share her inspiration, but "copying" was something "not done" at school. She thought a moment, then wrote painstakingly:

"The canaries mak a lot of noise. I lik it. Its lik musick."

Nine-years had seen Seven-years peep at her neighbour's epistle, and set to work busily. Nine-years' letter had more in it. She had nearly finished two sheets, but to tell of the canaries was certainly a good idea. She scorned to write as did the others, and, after a moment's gaze out of the window at the sky, she penned: *"We have always singing in our nursery now. The canaries are never tired of making hymns."*

Six-years-old found the making of words a little difficult. Letters illustrated seemed to her better to fit the case. She, too, caught the inspiration of the canaries' song, and drew, "a big one—two big ones—two little ones—That's a nice lot."

Seven-years watched her, approvingly, then frowned.

"If that's the canaries, the little ones are as big as the big ones now," she reproved.

Far North, in the snows, in Africa and Ceylon, in many parts of India and China, and away to the Southern Islands went the echo of the canaries' song.

"The canaries get into all the child's letters now," said the missionary.

"Bless them," said his wife.

"Sevenoaks" stands for the school for daughters of missionaries, and "Elltham" for the school in that place for missionaries' sons.

How We Got to Siaochang

By Edith Owers

[Sent to join Miss Ethel Livens at Siaochang, Miss Owers found herself in the midst of the Chinese armies. With the help of a donkey and a boy and much determination she got through in time for Christmas.]



THE war is really awful.

The guns have been going all the week, and it has been "touch and go" as to who wins for some days. We have had no news at all, only rumours.

We are cut off from all the outside world as there is fighting to the north and south of us, but here, at Tsangchow, we are quite safe on a sort of wee island.

Yesterday a batch of twenty wounded soldiers were brought into the hospital. I saw them carried in, and it was too awful for words. Most of them under twenty-one, and all of them wounded eight or more days ago, so you can imagine their state. It is wonderful for them to trouble to bring them at all, they usually leave them to die. I don't think things could be much worse than they are, and the suffering is awful.

Dr. Peill is wonderful, the way he goes on operating day after day, from early morning until eleven or twelve at night. There is absolutely no one to help him, and the wounded are in an awful condition.

December 20th.

Things move too quickly for words. Just when the "K" army seemed winning to the north, and there was hope that in a few days trains might be through, there came news that twelve trains full of soldiers were twenty miles to the south of us, coming up from Shantung to attack the Kuominchius from behind. Then came the news that the "K" army were sending down forces to stop them and had blown up the railway line. As they were only twenty miles away, we imagined them meeting at the railway bank here! The Chinese were simply terrified. Miss Gibbon and I started off to the city to fetch back the two Biblewomen from there. Just as we reached the river,

we saw the soldiers coming down the road behind us. There was a cry of "Here they come!" "They're here!" We got on the barge, hoping to get across first. The river is frozen, but they still keep the bargeway open for heavy traffic. The soldiers called out for the barge to wait. They crowded on, and we went over together, leaving a large group waiting to come. It was most uncanny going through the city, all the shops and houses barricaded up, and only a few frightened people waiting at corners to run when the soldiers appeared.

December 21st.

The army from the north has quickly mended the line, and we hear that the "K's" have withdrawn from Tsangchow and are not attempting to hold it. The military trains are coming up now; it is strange to hear the roar after two and a half weeks' silence. I have also heard a vague rumour that there may be trains from the south coming to Tsangchow and going back south again. I am sending to see.

SIAOCHANG Sunday, December 27th.

I am really here and I don't know where to begin, it is all so full of excitement and



A Front Door in Siaochang
A cow is lying on the floor of the dark recess

How We Got to Siaochang

thrill. The man found out that a train had left for the south that day, and there might be one on Tuesday. Directly after breakfast I went off with luggage to the station. The place was packed with troop trains and soldiers. At 2.30 p.m. a huge troop train moved slowly north, but the station was still packed with soldiers. At nine o'clock they had had no news of a train and did not expect one that day, so I went back sadly, having spent twelve hours at the station. However, at 7.30 next morning came a hurried message from the station saying that a train was just leaving, and if I *flew*, I might catch it. Within half an hour I was at the station. There was the train a little way out of the station, fairly full. They heaved me and my belongings in. It was nothing more than cattle trucks, but luckily had a roof. About nine o'clock they brought some Russian wounded and quite a lot of Russian soldiers. By the time we started at 10.30 a.m. we were *full*.

By very slow stages we reached Tehchow by 5 p.m. (usually a three hours' journey). There was no cart or wheelbarrow to be had there, but I managed to get two men to carry my things up to the American Board. They nearly died of shock when they saw me, not knowing that trains were running. They had an awful time the week before, watched a big battle from the Compound window across the plain, and after it was over went out and gathered up the wounded. They had 100 in the Hospital. They roared with laughter when they heard I wanted to hire a cart for Siaochang, but I felt sure I should get one.

There was one boy with a donkey-cart who was willing to go. We started at 4 a.m. and an hour later reached the river, where we waited nearly half an hour with soldiers crowding round wondering what lunatic was going where. Finally they let us on the barge. It was queer with the ice crackling as we moved; they had to bang it with huge clubs to open the way. We reached the other side, and were soon clear of more soldiers, and on our way. It was a lovely clear night with stars and frosty sky, and we went on mile after mile quite safely, often at the rate of only two miles an hour. As we passed along, everyone said we should not do it in a day. I did want to as it was Christmas Eve. At 2 p.m. we reached Ho Chu, where I had told the boy to try and hire another animal. The Inn was shut and everywhere barricaded

and deserted, and we were told that the "K" army was arriving that evening. Of course there was no animal to be had for love or money. Among the little crowd who gathered were some Christians, and they welcomed me like anything when they found I was *en route* for Siaochang. They invited me into the wee church to rest, and pressed me to stay the night. I did not know what to do. If the army did arrive, there would be no starting next day, as my little driver was as scared as a rabbit, and badly wanted to start straight back for Tehchow. On the other hand we had another seventeen miles to go, which at our rate would take six hours at least, and by six o'clock it would be dark. We should probably meet the army, which might be unpleasant, and at any rate they would entirely block the narrow cart track; the donkey too was very tired.

After a rest and feed, the donkey and boy felt better, and I decided to take the risks and go on. The boy reluctantly consented, on condition that I got a man to act as guide, as in the dark he did not know the way. The nice Christians soon found a man, and by 3 p.m. we were once more on the way. On we jogged, the two men fairly scared as it got darker and darker. Happily there was a bit of a moon, and the plain looked lovely, so weird and still and silent. I thought we should never get there, but at nine o'clock I saw a faint twinkling light right across the plain, which the guide said was Siaochang Compound. It was difficult not to dash ahead instead of waiting for the donkey. I walked quite half the way, partly to keep warm, and partly to lighten the load.

By 9.30 p.m. we were at the Compound gate. There was a little crowd there wondering what on earth a cart was doing out at that time of night in these days. The gateman told me that all the foreigners were entertaining the hospital people, but would soon be out. When the gateman told them I had come, they simply did not believe him, and came full tilt to see for themselves. Of course I was fairly pelted with questions as to how I had come, and what the news was. I could hardly believe I *was* here; it had been "touch and go" the whole time. One of the joys of getting here was to find my Christmas parcels and three home letters.

The donkey and boy spent Christmas here, and were none the worse. The boy really was a brick to come.

WHO'S WHO AT THE MAY MEETINGS

LORD ARNOLD, who will preside at the Society's Annual Public Meeting on May 13th, was Under-Secretary for the Colonies in Mr. Ramsay Macdonald's Administration of 1924. Speaking at a meeting of the Colonial Missionary Society he revealed the fact that the missions of the Congregational Church to which he belongs had always been one of his strong interests and his work for the Manchester Young Men's Missionary Band a happy memory.

Lord Arnold's experience of public affairs touches many departments. In 1914 he was Parliamentary Private Secretary to the President of the Board of Education and to the Financial Secretary to the Treasury.

The **Rev. H. R. L. Sheppard, M.A.**, Vicar of St. Martin's-in-the-Fields, will preach the sermon on May 13th at 12 o'clock in the City Temple. There is no man in the

Christian ministry who has won more affection and trust than Mr. "Dick" Sheppard, and it is a sign of this that everywhere he is known by that title. When he came to St. Martin's after a period of service in Oxford House, it did not look as if this church would become



Mr. Shoran S. Singha, B.A.

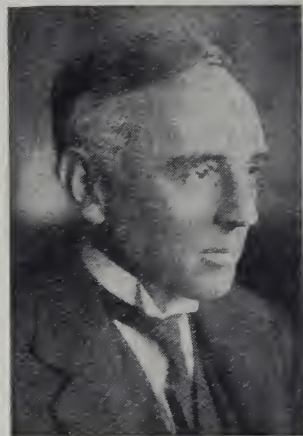
what it is to-day—a centre of joyful and radiant Christian service. How much of the spirit of the place is due to the Vicar everyone knows but the Vicar himself. He is the despair of all who would label men according to the accepted divisions of Christendom. He will come to the L.M.S. as he went in November to the Albert Hall, filled with the one passion, which he shares with all who love the Lord Jesus Christ and seek His kingdom. He will be abundantly welcome, both for the message that he will bring and for his own sake. He has been away since January, but his health, according to the latest reports, is much improved.

Mr. Shoran S. Singha, B.A., is on the National Council (Foreign Department Office) of the Y.M.C.A. He comes of a Christian family, his grandfather having been one of the first converts of Dr. Alexander Duff.

Mr. Singha was a student at St. Stephen's College, Delhi, and Forman's Christian College, Lahore, and graduated at the Punjab University. He was notable on the cricket field, and began an organisation among his friends which developed into the Student Christian Association of India. During the war Mr. Singha was working for the Y.M.C.A. among the Indian troops, and became the leader in the Marseilles area. He has a wonderful command of English and speaks on various Indian problems in a most effective way. He also has a strong Christian message.

Dr. F. P. Wigfield is Medical Secretary of the Wesleyan Methodist Missionary Society, and as such has the administration and responsibility for the important and developing medical work of the Society. Always keenly interested in his Church, and particularly in its missionary work, Doctor Wigfield was one of the first to join in the work of the Laymen's Movement, and it was not long after this that he responded to the call of the Mission House to leave his practice in the North of England and devote himself to what is likely to be his life work.

He has made an extensive tour of the Wesleyan stations in China and is enthusiastic over the opportunities that are there presented.



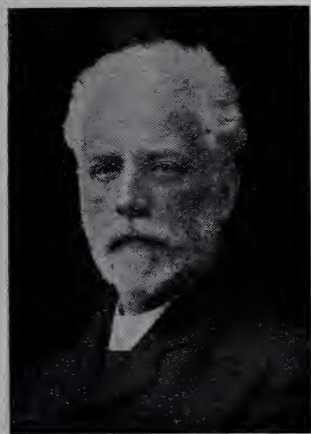
Lord Arnold



Dr. F. Percy Wigfield

Who's Who at the May Meetings

The **Rev. B. T. Butcher**, on the completion of his theological training at Cheshunt College, served the Congregational Church at Whittlesford, Cambs, for five years from

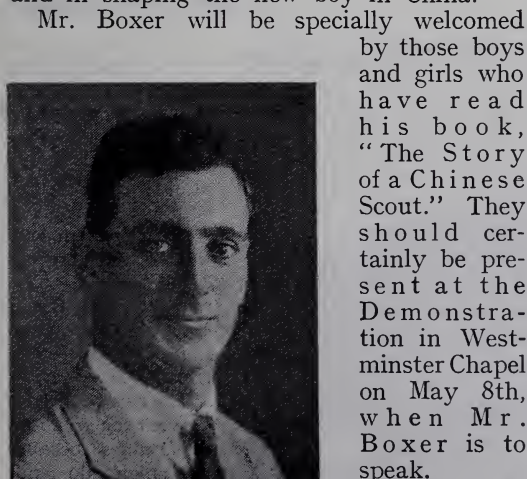


Rev. F. W. Newland, M.A.
Chairman of the Congregational Union of England and Wales.
Chairman of the Watchers' Prayer Union Meeting.

1899 to 1904, in which latter year he was appointed to the Papuan (New Guinea) Mission. For eight years he laboured in the Torres Straits, travelling about from island to island. In 1912 he was appointed to the charge of the Arthington station at Aird Hill, an island mountain rising out of the

flooded levels of the Aird delta. It is within easy reach of the large Urama tribes on the east and the thickly-populated villages around Goaribari on the west, where Chalmers and Tomkins were massacred in 1901.

Mr. S. V. Boxer, B.Sc., is a member of Craigmillar Park United Free Church, Edinburgh. He joined the Hankow Mission in 1914 and has done a great work amongst the students at the Griffith John College. He has taken a notable share in the Scout Movement and in shaping the new boy in China.



Mr. Stanley V. Boxer, B.Sc.

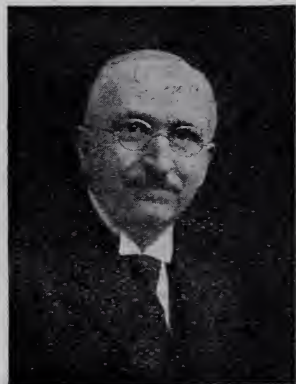
Mr. Boxer will be specially welcomed by those boys and girls who have read his book, "The Story of a Chinese Scout." They should certainly be present at the Demonstration in Westminster Chapel on May 8th, when Mr. Boxer is to speak.

Rev. J. A. Ross, of Kam-

bole, Central Africa, entered missionary service in South Africa in 1904, and has rendered valuable service in the reorganisation of educational work and the training of native school teachers for more efficient work. Kambole is regarded as the most difficult district in the Central African field, the people being very scattered, very poor and not over ambitious. Mr. Ross has been very successful in recent years in assisting African farmers to produce new wealth from the land, and this has prevented a good deal of harmful migration to mining areas.

Rev. W. F. Dawson, who speaks at the Young People's Conference at Stratford, was a member of Spencer Street Congregational Church, Leamington, when he went to China in 1903. He has filled various posts in North China, and is now engaged in the organisation of educational work. He has been located at Weichen, Siao-chang, and Peking.

Rev. R. A. Hickling, of Chikka Ballapura, South India, joined the South India Mission in 1891. He has exceptional gifts as a linguist and evangelist. During this last period of service he has been a



Rev. W. F. Dawson

member of the Kanarese Bible Revision Committee, and saw the task completed before he left India. In his evangelistic tours Mr. Hickling has adopted with remarkable success the method of the Brahmin reciters, in which music and preaching are found to produce an effect that neither could do singly.

Miss C. M. Robertson, M.A., is a member of Dundas Street Congregational Church, Glasgow. She was appointed to Shanghai in 1919 and has acted as Principal of Medhurst Girls' Boarding School there. The school at the present time numbers nearly one hundred pupils. When Miss Robertson returns to China on the completion of her furlough she will be the London Missionary Society representative on the staff of the American Presbyterian Mission High School for Girls at South Gate, Shanghai, a new piece

of Union work into which the L.M.S. will then be entering. On her way home Miss Robertson visited several girls' schools in New York in order to see something of American educational methods.



Miss C. M. Robertson, M.A.

Miss Christlieb joined the Society in 1892 and spent her first term of service at Hospett in the Bellary district, South India. In 1897 she was transferred to Anantapur, and has worked there with great devotion and success. Miss Christlieb, with

her great friend Mrs. Hinkley of the same Mission, is joint authoress of a book entitled "The Struggle for a Soul," published in 1906, and has written more recently a book of great value to Christian women workers, entitled "The Way of Christ."

Miss G. F. M. Usher is a member of Highbury Congregational Church, Bristol. She

joined the Society's workers at Berhampur in 1920, and has been engaged in superintending schools for girls and work among women in the Berhampur district.

Rev. Alex. Baxter is the L.M.S. member of the staff of Canton Christian College, one of the great educational institutions of China, in which missionary societies of different denominations and nationalities unite. He is a British member of the staff, on which there are also American and Chinese. It is a testimony to his personality and work that the Governors have elected him as Vice-Principal of the College. A particularly difficult situation has arisen, due to an outbreak of strong anti-foreign and particularly anti-British feeling, which took extreme form in Canton. In order to be able more fully to appreciate the American point of view, Mr. Baxter has spent a period in America, and is now a fellow of Yale University.



Rev. Alex. Baxter

The full list of speakers, which includes some added after these notes were written, will be found on page 107.

Industries for Africans

Cotton from Kambole



In Central Africa the Rev. J. A. Ros has been successful in finding new ways by which the people in his district can employ themselves. Amongst many things cotton is being grown. This was the first truck-load of cotton from the Kambole district.

The new industries prevent the break-up of families because the men do not need to go to the distant mines.

The Anniversary Services, May 8-15

SATURDAY, May 8th, CHILDREN'S DEMONSTRATION, 3.30, Westminster Chapel. Chairman, Rev. J. R. Ackroyd, B.D. (Lewisham). Speaker, S. V. Boxer, Esq., B.Sc. (Hankow).

YOUNG PEOPLE'S CONFERENCE, 6.30, Westminster Chapel Institute. Speakers, Rev. J. A. Ross (Kambole), Miss Ray Jones, B.A. (Hanyang).

Monday, May 10th. PRAYER MEETING, 11 o'clock, in the Memorial Hall, Farringdon Street, E.C. President, Rev. R. F. Horton, D.D.

BUSINESS MEETING of members at 12 noon, in the Memorial Hall. Chairman, Rev. W. M. Barwell, M.A. (Chairman of the Board).

Tuesday, May 11th. MEETING FOR THE PROMOTION OF MEDICAL MISSIONS AND WOMEN'S WORK, 2.30 p.m., Westminster Congregational Church. Chairman, Lady Hope Simpson. Speakers, Dr. F. Percy Wigfield, Mrs. E. H. French (formerly of Hankow), Miss M. L. Christlieb (Anantapur). *The meeting is open to men and women.* Followed by tea at 4.30 p.m. in the Institute Hall (Tickets 1s.), and the Annual Meeting of the Schools for the sons and daughters of missionaries at 5 p.m. Speaker, T. F. Penny, Esq.

Thursday, May 13th. ANNUAL SERMON, 12 noon, in the City Temple. Preacher, Rev. H. R. L. Sheppard, M.A. (St. Martin's-in-the-Fields).

WATCHERS' PRAYER UNION MEETING, 2.30 p.m. in the City Temple. Chairman, Rev. F. W. Newland, M.A. (Chairman of the Congregational Union of England and Wales). Speakers, Rev. Alex. Baxter (Canton), Miss Gladys F. M. Usher (Berhampur), Rev. J. C. Harris (Bath), Rev. A. M. Chirgwin, M.A.

TEA AND RECEPTION, 4.30 p.m., in the City Temple. Tickets 1s. each.

CINEMATOGRAPH DISPLAY, 6.30 p.m., in the Queen's Hall.

ANNUAL PUBLIC MEETING, 7.0 p.m., in the Queen's Hall, Langham Place, W. Chairman, The Rt. Hon. Lord Arnold. Speakers, Mr. Shoran S. Singha, B.A., Rev. B. T. Butcher (Papua), Miss C. M. Robertson, M.A. (Shanghai) and Rev. A. M. Chirgwin, M.A. (Asst. Home Secretary).

Saturday, May 15th. CHILDREN'S DEMONSTRATION, 3.30 p.m., in The Grove Church, Stratford. Chairman, Rev. Wm. Dick, M.A. (Poplar). Speaker, Mr. R. A. Hickling (Chikka Ballapura).

YOUNG PEOPLE'S CONFERENCE, 6.30, preceded by tea at 5.30, the Grove Church, Stratford. Speakers, Rev. W. F. Dawson (Peking), Miss Lottie Stanyon, B.A. (Mirzapur).

Tickets for the Tea and Reception at 4.30 on Thursday, 1s. each, and for reserved seats at the Annual Public Meeting (1s. and 2s. each), can be obtained from the Rev. Nelson Bitton, Home Secretary, L.M.S., 48, Broadway, Westminster, S.W.1.

Campaigning with "The Chronicle"

A Hint to others

THE Church at Weston-super-Mare now takes ninety-four CHRONICLES a month instead of thirty-five. The Campaign "Captain" describes in a letter how this change has come about. "I obtained from our magazine secretary a list of those who already took the CHRONICLE. Then I asked each Deaconess for her visiting list, and called upon all those who were not already taking it. I took with me Pew Leaflet No. 1, and after first assuring the friend that I was "not collecting (!) only canvassing," I briefly explained the purpose of the Campaign, mentioned the difference that the war had made to the Mission Field in bringing about such a mingling of East and West; the desire of the East to catch

up to the West; the opportunity this new desire for Western education gave us, and the peril to the world if they get the education *without* Christianity. Our number has reached ninety-seven now, and I quite hope it will reach one hundred. Years ago I saw in the CHRONICLE what another lady had done somewhere by personal canvass, and have wanted it done here ever since, but could not succeed in bringing it about, but the excuse of the Campaign just gave me the opportunity to go ahead and do it. A lady said to me only this morning how intensely interesting the first two numbers this year have been." We hope more magazine secretaries and Campaign officers will follow this example, and "go ahead and do it," with like results.

THE FIVE TALENTS

By Edward Shillito

"And unto one he gave five talents."—
St. Matthew xxv. 15.

I

A Parable of Judgment



THE parable of the Talents is one of the parables of judgment. It tells of the reckoning which will be made *after a long time when the Lord of those servants cometh*. In such a parable the Christian disciple must face in prospect the certainty of judgment at the last, and of judgment, not by a capricious Lord, but by the Judge of all the earth, who must do right. It will be a judgment upon the use made of opportunity. The condemnation will be passed not only upon the misuse of gifts but upon the failure to use

them at all. The Church and every individual disciple must render an account not only of the things done, but of the things left undone. To him whose five talents have gained other five, or whose two talents have gained other two, there will come the words of approval from the Lord; to him who has hid his talent, there come the words of doom: the man who leaves things as they are is cast out into the darkness.

II

Interim Judgments

But the parable which is true of the Last Judgment, has its burden for every Christian society in the present age. There is an interim judgment delivered upon the Society to which talents are entrusted. To the Missionary Society at any given moment there are entrusted gifts to put out to usury. And judgment is passed even in this human scene according to the diligent use made of these gifts. Every field of service is a talent. If it is so used that it becomes a richer inheritance because of the faith and toil and sacrifice of this generation, then without waiting for the end the words of the Master may be heard: "Well done, good and

faithful servants!" If the field is left as it was when it was received, if nothing has been done with the inheritance but to preserve it, then that Society may hear even now the words: "Wicked and slothful servant!" Wicked, because slothful!

III

Our Five Talents

Our Society is thinking much of the number five. We are imitating in this way the Chinese. When Pastor Chung came to Swanwick some years ago we were struck by the way in which he grouped his thinking into fives; even as the Chinese have their traditional Five Relationships, so this Christian Chinese still kept to this method. We are thinking of a Five Years' Campaign; and we are taking one Field for each year. Our Five Fields are like Five Talents entrusted to us. What are we going to make of them *in our generation*? When the Lord calls for our account, what shall we be able to say of our work in India, China, Africa, Madagascar, and the South Seas?

IV

Our Fields are Our Talents

We rightly boast of our inheritance in the L.M.S. It is not by our might or sacrifice that it has come into being. We have entered into goodly missions which our hands built not. The work of the L.M.S. is a thing done, and we are proud of it. But to boast of our inheritance is not the most important task before us. Our Fields are not committed to us as a fortune might be left to the son of a wealthy house, so that he can live at leisure. This generation of Christian people in the churches, to which the L.M.S. has always looked for its supporters, has had committed to it not an inheritance to be enjoyed or extolled, but to be worked. Things as they are left to us are simply Talents. They are not ends, but beginnings. We are not called to be the leisurely heirs of our fathers in this work. We have their *Five Talents* and to these we must add other *Five Talents*. Such an inheritance is not an invitation to leisure, but to ceaseless toil. If we are slothful, we are wicked servants. The man of leisure who hid his talent in a napkin is hurled into the darkness outside. This is the sin, the lamp left unlit, the talent buried in a

napkin, the Missionary Field given back by us as it was committed to our care, with no increase won by our prayers and our toils.

V

To Settle Down is to Fail

There is a temptation for every generation of Christian people to believe that they are doing all that can be expected of them if they simply carry on the work committed to them. Let it be admitted frankly that in an age like this the L.M.S. will fail if it does no more than carry on the existing work. To settle down to this as the only policy that is practicable is nothing but a denial of the faith upon which the Society was founded. If we say that we cannot hope to advance, what is it we are saying? Is it very far removed from the attitude of the man who hid his talent in a napkin? We, too, if we said this must be prepared to say to the Lord: "Here are the Five Fields of our Society, exactly as they were left to us!" If we say such things we cannot expect to share in the joy of the Lord.

VI

The Five Talents One by One

We have received in India a Talent which we have to put out to usury. Or, in plain words, if in the next generation we are content simply to carry on our existing work we shall be false to our calling. India is profoundly stirred to-day. The turn of Indian thought towards Christ makes a new occasion for the L.M.S. The emergence of the "untouchables" into the thought and policy of Indian statesmen is we believe the direct result of Christian teaching. It makes a new situation. The Christian disciple with his life to give can go to India not to carry on the old work, wise and well-grounded as that work has been, but to initiate new and bold adventures. There is already an Indian Church in being. What this will be after another generation has passed away we shall have a large part in determining. In a new India the Church of Christ cannot be content to mark time.

The work of the L.M.S. in China cannot remain the same in the new age. If, for example, we could picture the China of



Moslem worshippers leaving the Mosque in Delh.

1956 with our Mission stations, schools, hospitals, churches simply as they are to-day we should be convinced that we had forfeited our honourable place in the spiritual life of China. The present generation must be ready to put as much brains and audacity and consecration of purpose and sacrifice into the mission in China as their fathers did. Increase we cannot reckon in numbers only, but increase there must be and can be. Can any of us believe that if the spirit of such men as Morrison, Gilmour, Griffith John is in us that there will be no advance made?

If we take the other Fields we shall find everywhere the same things to be true. The Christian Church may remain the same; nothing else will; and if the London Missionary Society makes no advance it will be left derelict.

VII

The Sin of Sloth

We are on our guard against erroneous teaching. We are rightly afraid of doing the wrong thing. Do we remember that in

our Lord's pictures of the judgment it is chiefly for *the things which they did not do* that men go to the left of the King? This is true no less of a Missionary Society. It might be correct, cautious, free from the reproach of those who dread new things; and yet it might miss its calling. The L.M.S. will have to render an account not only for its errors and foolishness, but still more for the things which, though God called, it did not do.

And in the judgment of history, which may be itself an interim judgment of the Lord God, the Society will be judged by the things which it left undone. It is not enough to hand back the talents as they were given to us: that will be our condemnation. Rather we must seek for the happier end of the story:

"Lord, Thou deliveredst unto me five talents; behold, I have gained beside them five talents more."

"Well done, good and faithful servant; thou hast been faithful over a few things. I will set thee over many things. Enter thou into the joy of thy Lord."

Swanwick—This year

The August Conference

The name of Miss Dorothea I. Smith, who will lead the thoughts and discussions of the Primary Group, is already familiar to our Scottish friends, for she is the Field Secretary for the Primary Sunday School Work of the United Free Church of Scotland. As a Westhill student and lecturer, too, she is not unknown to English Sunday School workers. In her travels Miss Smith has visited many schools in both England and Scotland, and she brings to Swanwick a varied experience of work in Primary Departments.

Miss M. M. Sapp, the Junior Section Leader, has already helped us at Swanwick when she came and lectured to the Junior Section in 1924. Miss Sapp, who has Westhill training, was for some time the Honorary Demonstrator for the Liverpool Sunday School Union, and she has now added to her experiences as a lecturer and organiser, that of Minister's Assistant at the Ealing Congregational Church, where she is Leader of the Junior Department and general organiser of the Sunday School.

The Leader of the Intermediate Section is

Sunday School Group Leaders

Mr. C. Goodall, who combines the practice and experience of a fully qualified schoolmaster with a knowledge of girls and boys which he has gained as Leader of the Intermediate Department of the Sunday School at Lewisham High Street. Mr. Goodall is also General Superintendent of the Sunday School.

The Rev. A. E. Chisman, B.D., who will lead the Senior Section, is already known to some members of L.M.S. schools, where he has lectured for us on educational work. For Leaders of Senior and Institute Departments Mr. Chisman will have valuable advice drawn from his wide experience of Missionary education and his understanding of young people.

The September Conference

Campaign Officers' Conference.—Registration forms are now ready, and may be had on application. Reduced fares are allowed by the railway companies for large conferences. It is hoped that bookings for this Conference will be sufficiently numerous to enable us to secure vouchers for reduced rail fares.

James Sibree of Madagascar

His Ninetieth Birthday

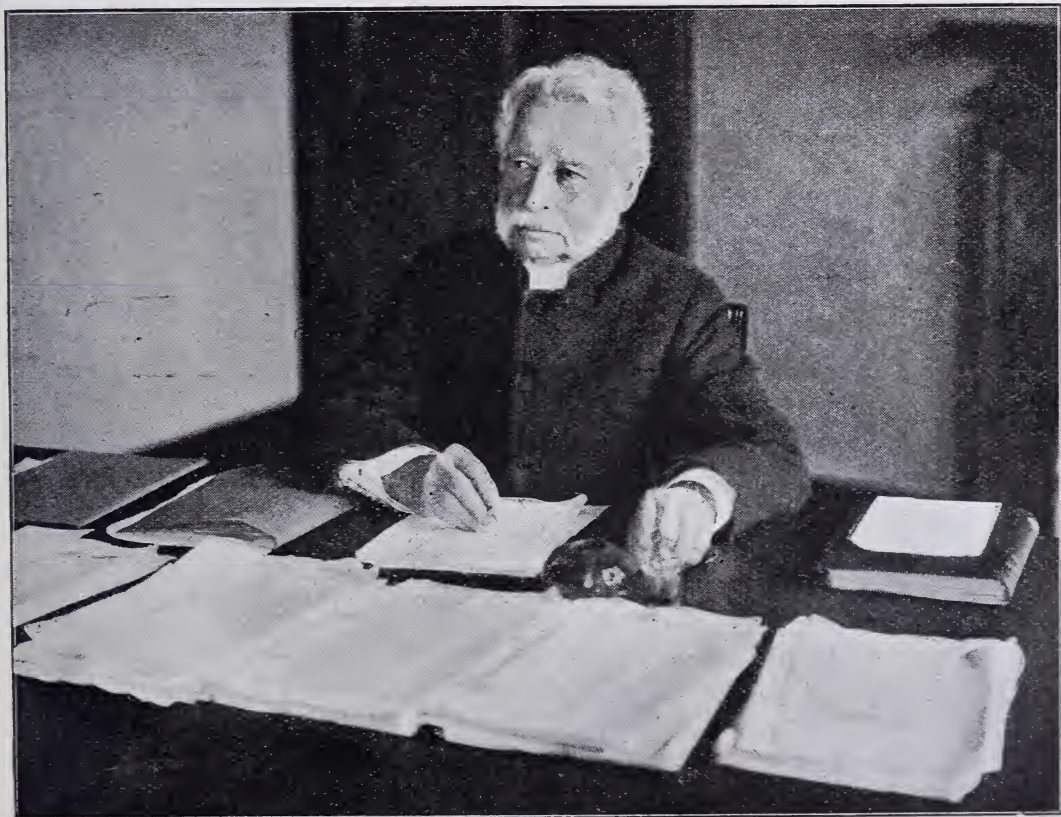
THERE can be few readers of THE CHRONICLE who do not know, at least by name, the Society's veteran missionary, James Sibree, D.D., of Madagascar. For over sixty years he has been in various ways active in our work, and contributing more than one man's share to whatever task he set himself. On April 14th, his friends joined him in celebrating his ninetieth birthday, and the occasion very properly calls for thanksgiving and for congratulation. A special resolution has been sent to Dr. Sibree in the name of the Directors, in which it is noted that he went to Madagascar nearly sixty-three years ago, and that he is still actively engaged in helping the cause to which his life has been devoted. Since his retirement ten years ago, Dr. Sibree has spoken in the home churches about eight hundred times, made at least two additions to the long list of books and other writings bearing his name, and filled up the odd hours by making maps.

Our friend's recipe for a long life is "a good constitution and constant work." His

unresting labours explain the fact that he has become a recognised authority in all things Malagasy. To the great African island he has been missionary, naturalist, architect, historian, teacher and translator. In addition he has produced two volumes on the English Cathedrals, and as he still works unremittingly, we may hope to see other achievements added to his astonishing record.

Out in Madagascar a hundred stout buildings of brick and stone from the Martyr Memorial Churches, which he went out to erect in 1863, down to the recently opened Sunday School at Ambohidratrimo, testify to his skill as an architect, while throughout the Malagasy Church there are pastors and teachers who remember with grateful hearts the thoroughness of the training he gave them, and cannot fail to think as they use their Bibles of the scholarly aid he gave during the eleven years occupied in its revision.

Dr. Sibree's closely-packed life is an object lesson in what can be accomplished by singleness of purpose and a right use of the daily measure of time and opportunity.



Rev. James Sibree, D.D.

Lancaster and the L.M.S.



Centenary Congregational Church, Lancaster

THE connection between the ancient town of Lancaster and the L.M.S. is very intimate and dates back to the very founding of the Society. Amongst the names of the founders appears that of the Rev. George Burder, who was minister of the old Mount Street Chapel (now High Street) from 1778-1783. It was Burder who drew up the address setting forth the aims of the new Missionary Society, and was also one of the preachers who moved to fervent enthusiasm the crowds that gathered together in certain London churches at the time of its establishment. In 1803 he was made Foreign Secretary of the L.M.S. and continued in this important office until 1827. The spirit of the first minister of the Mount Street Chapel seems to pervade the churches of the district even to-day.

Another outstanding name in this connection is that of the Rev. John Sugden, minister of High Street from 1853-1861. Mr. Sugden was formerly an L.M.S. missionary in India. Mrs. Sugden was the daughter of an L.M.S. missionary, and her

zeal found expression at home, for she was largely instrumental in founding the Clarke Street Church in the neighbouring town of Morecambe.

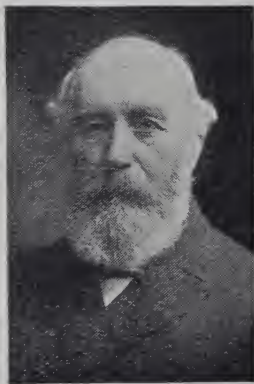
In 1873, when the Centenary Church was formed in the Stonewell district of Lancaster, the flame of missionary zeal was carried to the new church, but was not allowed to die down in the old church at High Street.

No story of missionary work in Lancaster could be complete without mention of the names of the Dawsons of Aldcliffe Hall. From the founding of the Lancaster Auxiliary until his death in 1876 Mr. Edward Dawson was the treasurer. His son, Mr. Edward Bousfield Dawson, succeeded him, and he, too, retained the position until his death in 1916. Since that time his daughter, Miss Mary P. Dawson, has acted as treasurer assisted by Mrs. Watson, widow of the late Rev. J. M. Watson.

Nor is this the only connecting link between the Dawsons and the L.M.S., for in 1859 the Rev. Robert Dawson, B.A., went out to Shanghai as honorary missionary.



Mrs. Enoch Mellor
(Isabel Dawson)



The late E. B. Dawson



Miss M. P. Dawson

Lancaster and the L.M.S.

He remained there until 1861, when he returned home and held pastorates at Devizes and Nottingham before becoming secretary of the London City Mission, which position he held until his death.

In 1873 his sister, Miss Isabel Dawson—afterwards wife of Dr. Enoch Mellor—followed him as honorary missionary, going out to Madagascar and remaining until 1877.

In the autumn of 1904, from the Centenary Church, Miss Edith A. Brash—afterwards Mrs. Charles Cousins—went out to China. She had a beautiful Christian influence and her early death was a heavy loss for the mission.

Missionary interest is very much alive in all the churches and Sunday schools in the Auxiliary. In both the Lancaster churches there is a fine body of missionary enthusiasts amongst the young people. There is fine leadership and much self-sacrificing labour, but perhaps the finest contribution is the steady, consistent giving of small sums in the Sunday schools, Sunday by Sunday. The surprising total at the year end only spurs on to further effort. The scholars have been taught by the superintendents to regard the whole world as one field, and that the endeavours for the Kingdom should be just as earnest and effective in the South Seas and China as they are in Lancaster. They recognise, too, the value of such giving on the characters of the scholars; that it is of as much



Miss E. A. Brash
(the late Mrs. C. D. Cousins)

value to them as it is of help to the Society.

The annual effort of the little village church at Bolton-le-Sands (Rev. W. H. Towers) is worthy of mention. Non-conformity is weak in the village—the young people are few, but under the leadership of Mrs. Towers they are able to send quite a substantial contribution to the L.M.S. each year. In 1925 it was £23.

The Lancaster district is fortunate in having in it a number of people whose missionary interest is very keen—Rev. Frank Theobald, at Hest Bank; Rev. John Loosmore, and Mrs. Loosmore, at Bolton-le-Sands; Rev. John Meyer, at Bowerham; the minister of Centenary Church, Lancaster, Rev. Eric J. Lawson, M.A.; Rev. L. A. Thomas, B.A., at High Street Church; and at Carnforth Rev. F. L. Buxton, B.A., who, along with Miss J. Watson, acts as secretary of the Auxiliary. Under the two energetic secretaries there will be no flagging of missionary interest.

Early in 1925 the L.M.S. Auxiliary decided to hold a missionary exhibition in Lancaster. It was agreed later to invite the other

Missionary Societies represented in the town to join the L.M.S. in this enterprise, with the result that almost all the Free Churches are working unitedly for the exhibition which is to be held in the splendid Ashton Hall from April 29th to May 5th of this year.



The interior of High Street Chapel, Lancaster

THE L.M.S. MAGAZINES.—The two illustrated Magazines of the London Missionary Society ought to be in every home connected with the churches responsible for the support of that Society's vast work. Subscribers can begin now by ordering "The Chronicle" (2d.) and "News from Afar" (1d.) monthly from the local Missionary Secretary.

Outcasts Build a Church

Kautalam's Bold Move

By Beatrice Fry, B.A

TO the Indian villager his Church or Temple is often the centre of village life, its festivals are his holidays, its worship his recreation. It is more than twelve years since a large group of outcasts at Kautalam were baptised and gave up their worship of the village gods. Since then they have gathered each evening for prayers in an open space near their houses, and there has been inspiration in the sight of this company of men, women, and children, their forms shadowy in the darkness or clear in the moonlight, singing from memory or by the light of one lantern and then bowing their heads and hearts in worship of the All-Father. All day long they have been working in the fields for the smallest wage, but, weary and hungry as they are, they have gathered for worship before going to food and sleep. But sun and rain interfere with open-air services and the people want a place they can see on which to centre their affections, so they have longed for a church to take the place of their idol shrine.

A temporary shed was erected but soon came to grief, and a more solid building was started in 1915. The first plan was for a semi-enclosed structure sufficient for the village congregation and costing about £30. But this did not please their pastor, Surappa. He enlisted the help of all his friends, Hindu and Christian, and as money came in his plans extended till he dreamed of a solid stone building with stone floor, a school-room behind and veranda in front, to seat about 300 people. By this time the churches in the Bellary district had been handed over to the Church Council, so there was no mission building-committee to examine the plans, and Surappa worked with such enthusiasm that he was allowed to go ahead as he wished.

The Madiga Christians there gave help in labour and carts, and many Hindus gave money and material, especially Racha Reddi,

the headman of the village. He and some of his people once went with a string of thirty-three bullock carts to bring timber from a place twelve miles distant. There was delay in loading, and carts and men had to remain the night; for this the Reddi himself bore the expense. The next day he and Surappa walked back with the carts to Kautalam, encouraging the drivers over a rough and difficult track, and they entered the village with songs and rejoicing like a marriage procession. This joyful entrance and the fact that the journey was accomplished without mishap made a great impression on the Kautalam people who said: "Great is the God of the Christians, Who has helped them in this undertaking!"

This very Reddi was at first a great hindrance to Surappa in his work, and objected much to his coolies being made Christians. A village land-owner regards his labourers almost as his property and frequently subjects them to ill-usage, for which they have no redress. But Surappa took the part of his people,



4792

Opening the Surappa Memorial Church

and on one occasion a case was brought against the Reddi for assault. He was heavily fined and from that time became a firm friend of Surappa, helping instead of hindering his work, and he is still a supporter of the cause and one of the few Hindus who attended the opening services of the church.

But Surappa did not live to see the building completed. There was delay on account of the war and bad harvests, and when Surappa died of pneumonia in December, 1921, the work was unfinished and many promises of money unredeemed, and the lack of orderly records made it very difficult to find out the real state of affairs. But Surappa's friends were most anxious that his plans should be carried out in their entirety, and exerted themselves to pay for material already bought and complete the building of the church and compound wall. The schoolroom has been in use for some

Outcasts Build a Church

time. The heaviest burden has fallen on Sundara Raj, the present pastor, who has carried it through successfully. Again Hindus have helped, and two creditors agreed to forego their money for Surappa's sake, so at last the building has been opened free of debt. It has cost about £400, but only £7 of this has come from the Church Council and none directly from mission funds, so the building is really the result of Indian effort and enterprise and it has been called the Surappa Memorial Church. Meanwhile there has been growth both within and without the church. Madigas have been baptised in neighbouring villages, and this is likely to become a central church for the villages round as well as a daily gathering place for the Kautalam people.

Kautalam is a big village, but several miles from a railway station, though it has been made easier of access by a motor bus service. Its name has been familiar for some time to the other churches in the Bellary district since their Centenary Fund for the extension of God's Kingdom has been invested there, but to most it was only a name until December 20th, when the new building was dedicated.

Money had been collected for expenses and invitations were sent far and wide, and many responded from all parts of the district, while delegates came from Bangalore and some places in the Telugu field. Visitors were entertained free from Saturday night till Monday morning, and Kautalam had certainly never seen such a gathering of Christians. On Sunday midday there was free food for all, including the Kautalam Christians, and people sat down in relays both inside and outside the church. There were about 500 men, women and children. A bold move was made when the elders of the outcaste villages were called to eat along with the visitors of caste origin, but

this had been planned of intent and was in keeping with the general feeling of brotherliness and lack of distinctions during the festival, though even so some made objections. The pastor and his friends acted as servers and did not get their own meal till about 4 p.m.!

On Saturday evening there was a service in the old prayer place out of doors, when the pastors of Bellary and Chikkaballapura were the chief speakers. On Sunday morning all gathered at the pastor's house and went in procession through the town to the new church compound, only an hour after the scheduled time! We encircled the church three times before entering for the chief service of the day, which lasted two hours and included devotional addresses and a brief history of the building. Every available space was filled, children sitting on the floor close up to the feet of the speakers, but the congregation was very orderly, even those outside the windows and on the veranda. Occasionally a crying baby had to be carried out or passed from one to another till it reached its mother, and once a small boy, stricken with a



Free Food for All

4793

sudden sense of being among strangers, stood up in the centre of the hall and gazed around with his mouth drooping lower and lower till he was only saved from a loud outburst of sobbing by being hustled across to his father near the door.

In the afternoon the missionaries were conducted round to all the Christian houses, which had been newly whitewashed and carefully swept, and for a Madiga village the whole place looked amazingly clean. The houses are built mainly of mud and the inner rooms are very dark and stuffy, but some of them have beautifully carved doorposts and nice wooden pillars inside, where the cattle are tied. The day closed with a Telugu service of song in the church and lantern views outside.

THE L.M.S. IN INDIA.

The Society has 88 Missionaries, 2,644 Indian Preachers, Teachers and Biblewomen, 185,000 Christians and 70,000 Scholars in its Indian Missions.

The Morn of the Year

The Rev. Nelson Bittton
resumes his Home Notes

MAY, "the prosperous morn of the year!" The month in which we cast off that "Mondayish" feeling which is often upon us at the close of the winter programme of work and renew ourselves for further effort. April is largely a "stock-taking" month when we discover the gains or losses of the autumn and winter months. It is in May that we set our faces forward. Now we know that God is with us. Roadside and meadow, sky and tree sing aloud of His goodness.

"Nothing that asks for bliss,
Asking aright, is denied."

We can take courage for even the greatest of tasks in May.

* * *

The meetings of May are at once the occasion of review and of inspiration. Even where the review is not wholly gratifying there is always something in what has happened for which to thank God and from which to take courage. To be reminded of errors and shortcomings is no bad thing. May gives to us the chance to make even these the "stepping stones to higher things." There are for each of us so many opportunities for doing better in coming than in past days, that the reflective challenge which May brings to us can become a very great blessing.

* * *

For ministers and delegates to "Union" and similar meetings, May brings a renewal of fellowship which is one of life's biggest boons. Old friendships and old ideals are interwoven and the recovery of these adds gladness to the inspiration to service which should come to us in May. Work is not done in meetings, or in conferences, but that which leads to the best work, the quickening of spirit and zeal, is often found in them.

"In the communion of Thy saints,
In wisdom, safety and delight;
And when my heart declines and faints,
'Tis raised by their heat and light!"

If May meetings do not mean this for us, then they are less than nothing, and vanity.

* * *

The majority of those who read these notes will have no chance of attending either the May meetings of the L.M.S. or any other. Yet all can enter into the fellowship which makes them worth while and can share in the review and the resolve of the month. Let each pass under such scrutiny as, for instance, a public report would bring, his own particular piece of Kingdom work and in the light of its weakness amend or strengthen the service. It will be found that quite apart from "extra" work, a sincere revision of labour would double efficiency and multiply effective result. Make May the month for "getting out of the ruts." It is tremendously worth while.

* * *

There is tennis and cricket in May. There is the river for some and for others the open highway. Let us remember that all these are God given and can and ought to be used for His service. It is the veriest mockery to belong to the pious at home and to the pagan on holiday! We must bring our care for God's Kingdom into our summer-time as well as our winters. We do God a great injustice by making Him chiefly the Lord of the winter! How greatly the L.M.S. would benefit as well as the world which the L.M.S. strives to serve, if the Kingdom were thought about and cared for as much in the summer as the winter months. Try it and see!

* * *

If you are in London during the month of May, remember that we are glad to welcome our friends at 48, Broadway, Westminster, and that the Livingstone bookshop is always worth a visit. Tubes and the Underground will land you "from anywhere" in a very few minutes at St. James's Park Station. The rest is easy. N. B.

HAVE YOU SEEN THE "TORCHBEARERS"? It is a Bulletin sent out by the L.M.S. at least three times a year to the Minister, the Missionary Secretary, the Sunday School Missionary Secretary and the Leader of each Department of the School, and the Leader of the Young People's Guild or Society, of your Church. Every issue contains current information and suggestions for missionary education in the Church and School.

Any of the above people who should receive "Torchbearers," and who do not, are asked to write at once to the Educational Assistant for Junior Work, L.M.S., 48, Broadway, Westminster, S.W.1.

Two Veterans

Peaceful Passing of E. A. Wareham
and Mrs. Baylis-Thomson

Rev. E. A. Wareham

THE Rev. E. A. Wareham, one of the veterans of the London Missionary Society, passed away on March 23rd in his eighty-eighth year. A native of Hampton Wick, he went to South India as a missionary in 1864. He took charge of the English Institution at Belgaum, a station afterwards handed over to another Society, and also took part in English services and in itinerating. Ill-health caused his return to Britain and from 1872 to 1908 he served the churches as agent for their Missionary Society in Scotland and Ireland. His earnest advocacy of missions, especially those in which he had taken part, and his patient continuance for many years in the difficult task of home organisation were rewarded by the steady support which the churches in Scotland gave to the London Missionary Society.

Mr. Wareham was made an honorary Director of the Society on his retirement from the Northern Agency, and his thoughts were constantly centred about its affairs. Last year he gave the greater part of his books to the Head-quarters Library.

Mr. and Mrs. Wareham are represented by a son and daughter in the mission field (Dr. Harold Wareham and Mrs. Nutter, both of Central Africa), and there are four other sons. Mrs. Wareham is in her eighty-seventh year. Mr. and Mrs. Wareham recently removed from London to Edinburgh, and occupied the same house they had formerly lived in. Mr. Wareham was looking forward to the return to old familiar scenes, and was able to enjoy them until the call came to him from the Home beyond.

Among Mr. Wareham's old friends and companions were James Gilmour of Mongolia, James Chalmers of New Guinea, and Thomas Bryson of Tientsin. The last-named was among those who at the graveside paid the last tribute to a faithful friendship.

In India since the Mutiny

MRS. BAYLIS-THOMSON passed peacefully away on March 2nd. She would have been eighty-six years old in April. She went out to India to live with her father and mother (Mr. and Mrs. John Cox), who were then missionaries in Trivandrum, in 1857, the Mutiny year, and for sixty-nine years, through many sorrows and changes, her life has been an inspiration and strength to the Christians of Travancore.

When she retired from our Society's service some ten years ago, she went to live at Kodaikanal. Her daughter (Mrs. Hacker) was able to help her in her old age, and in some ways to relieve her son, Dr. Thomson, from any anxiety in his missionary work.

The Rev. I. H. Hacker writes thus about Mrs. Baylis-Thomson's last days: "The passing was sudden. It had long been the desire of her heart to visit her son at Chikka Ballapura, and just before Christmas she made the visit, and returned three weeks ago. Last Sunday afternoon she came to us for tea, seemed quite lively and happy, telling us about 'dear Tom's' work, and her happiness with her grandchildren. After tea we had hymns and prayer as usual, 'Nearer, my God, to Thee,' 'Lead, kindly Light.' Then I read about Christ with His disciples on the road to Emmaus. I prayed. We then sang 'Abide with me.' She then returned to her little home, very happy. On Monday morning she sent a note over, saying her throat was troubling her. My wife went over and stayed the night. On Tuesday morning we sent for a doctor and did all we could, but at half-past six she entered quietly into peace. It was most merciful, and we are grateful to God for His dealing so gently with her."

PRAYING FOR NOTHING IN PARTICULAR

TO pray for missions needs preparation. It needs, first of all, a great desire for the extension of Christ's Kingdom. To pray for Him means love for Him. There are people who are not interested in missions because not interested in Jesus Christ, and these people cannot pray. It means knowledge and intensity of directness. I sometimes think, when I hear

general prayers, that if God asked the people who prayed "What do you really want?" they could not instantly say, because they want nothing in particular. What do you want to do for missions? What would you like God to do for the extension of His Kingdom? It brings us all up short, and thrusts some of us into a corner.—W. Y. Fullerton.

HERE AND THERE

St. Andrew's Day

THE Conference of British Missionary Societies will in due time issue literature to promote the united observance of November 30th (St. Andrew's Day) as a Day of Prayer for Missions.

The L.M.S. Flavour

THE following plan of a Felixstowe friend may be of use to others. It brought in £1 5s. 6d. to the L.M.S., with no outlay whatever.

Packets of vegetable marrow seeds were distributed to some of the young people, and they were told how to grow them. When the marrows were quite small the initials L.M.S. were cut in the skin, and when the marrows were fully grown they were sold by the children, often at enhanced prices owing to the L.M.S. flavour! Apart from the money brought in, the novelty aroused fresh interest in some quarters, and was worth the trouble.

The Carpentarian

THE Torres Straits Mission was handed over to the Bishop of Carpentaria in 1917, and very friendly relations have existed between the people comprised in that Mission and the nearest L.M.S. Districts. It is pleasant to be told in *The Carpentarian* of January 1st that photos of the L.M.S. pioneers, MacFarlane, Murray and Chalmers, hang on the walls of the Bishop's house in Thursday Island, and that the memory of the pioneers is honoured.

The Third Generation

IN last month's CHRONICLE there was a note about Dr. Frank Ashton, in which he was described as being a missionary of the third generation. The Rev. Sydney Nicholson points out that the new man is really of the fourth generation, as his grandmother (Mrs. J. P. Ashton, of Calcutta) was herself the daughter of the Rev. R. D. Johnston, a missionary in South India.

Aerial Communications—Home and Africa

IT is easy for the foot-slogger to get lost in the vast expanse of the South African veldt, but for the airman there is one sure and certain guide as he leaves the Cape and heads for the north. It is the long, lean line of the Cape-to-Cairo railway, as far at any rate as beyond the Victoria Falls, where it

loses itself in trackless forests and mighty lakes.

It was natural, then, for Alan Cobham on his direct return flight from Cape Town to London to pass over Tiger Kloof.

He telegraphed the time of his expected arrival, and we were thrilled beyond description when in the early morning of February 27th the famous airman broke the direct line of his flight and circled over us, and then, at 130 miles an hour, was gone, merged in the blue of a perfect African sky. We felt we were on one of the vital lines of communication of the world, in touch with the ends of the earth.

From Rev. A. J. Haile, Tiger Kloof.

Indian Idolatry

"WE have had quite a good time in India. I am feeling a bit bewildered with the immensity of the job in India, and its toughness. I have never seen anything like the rude, obscene, gorgeous, challenging (really it doesn't matter what adjectives you use, so long as they are heavy enough) idolatry as the idolatry that meets one at every turn and corner in every part of the country. One can sympathise with Paul; but can organised Christianity ever overthrow such a foe? Certainly not a Laodicean church."

(From Rev. Walter Hockett, on his way home from Madagascar.)

Our Scottish Solicitor

MR. JAMES COUTTS, S.S.C., who died on Good Friday, was for many years the legal adviser of the Society in Scotland; but he had much more than a professional interest in the Society's work. Throughout his long association with the L.M.S. Mr. Coutts did everything in his power to further its interest in Scotland, and he maintained by correspondence very cordial relations with the Head-quarters office. His letters, which related chiefly to the payment of legacies, were always expressive of a concern for the best interests of the work.

Though he reached the age of ninety he had not long given up daily attendance at his office.

It is a satisfaction to know that Mr. George Palfrey, S.S.C. (the partner of Mr. Coutts), has already taken up the post of legal adviser, and that the family of Mr. Coutts continues to maintain his personal interest in the Society.



Among the Bantu Nomads : *A Record of Forty Years spent among the Bechuana, a numerous and famous branch of the Central South African Bantu, with the first full description of their ancient customs, manners and beliefs.* By J. Tom Brown : with an Introduction by A. R. Radcliffe-Brown, M.A., Professor of Social Anthropology, South African University, Cape Town. With illustrations and a map. London : Seeley, Service & Co. Ltd. 1926. pp. 270. 21s. net.

"IT was often held in the past that it was no essential part of the work of a missionary to make a study of the customs and beliefs of the people amongst whom he was working. Fortunately this dangerous and narrow-minded attitude has been largely abandoned, and it is now recognised by all the more enlightened of those who are now engaged in missionary effort that for the real success of their work it is essential for them to know something, and even as much as possible, about the social and mental life of the heathen to whose betterment they have devoted their lives and energies."

Thus writes Professor Radcliffe-Brown in his Introduction to this book. Its author, who is best known to our readers as the Rev. J. Tom Brown, of Kuruman, claims in his sub-title that this is the first full description of the ancient customs, manners and beliefs of Bechuana tribesmen ; but although this is the first methodical (we should hardly have said "full") description of Bechuana Family Life, Marriage Laws and Customs, Burial Customs, Childhood and Adolescence, Religious Beliefs and Ceremonies, Mythology, Folklore, Proverbs and Tribal History, others of our missionaries in that country have written much concerning their work and their people, and it would be a great mistake to imagine that those who have not written on the subjects with which Mr. Brown deals have been less zealous in studying them. Mr. Brown's last years were devoted to literary work in the vernacular, and during that period he found it possible to bring forth from his treasures the things new and old that are to be found in this book. One's regret is that he did not live long enough to see this book through the press.

Mr. Brown gives us a popular account of Bantu life, with its outlandish customs and queer beliefs ; he does not attempt to handle his subject as an anthropologist would handle it ; and as an observer of the ways of his parishioners, he is a safe guide. "Kinship is a very sacred thing among the Bechuana," he writes, "and a son born away from the ancestral home of the father has to be initiated into the family by the 'blood rite' on his first visit to the home. The rite is a very simple one, but it is performed in a very solemn and sacred manner. The child with his sponsors is placed in

the circle of his male relatives on the father's side. An incision is made in his forehead and also in the foreheads of the family representatives, and the blood from each is allowed to drop into a wooden vessel, thus mingling the blood of the child with that of his elders. Then incisions are made near the principal joints of the body, such as the elbows and wrists, and into these incisions the mixed blood is rubbed and the child becomes the 'blood brother' to the rest of the family and clan."

The book does not deal with the missionary work in which Mr. Brown had a large share, but it provides a background for the missionary picture that some of our Study Circle leaders will desire to draw.

As an interpreter of the customs with which he was familiar, Mr. Brown is not so reliable, for the customs and beliefs of any one Bantu tribe must be compared with those of some two hundred other tribes of this great human family before they can be understood. It is a mistake, for instance, to speak of *badimo* as "destroyers of the work of God" (p. 104), and to represent them as being under a chief who is "in almost every respect the equivalent of Satan" (p. 101). The idea that the word "Satan" conveys to us is altogether foreign to Bantu thought ; but it is true that *badimo* are regarded as inimical to those tribal laws and institutions that each tribe believes to have been handed down from its divine ancestors. The *badimo* are discarnate human spirits ; some are spirits of malignant fellow-tribesmen, which have been rendered all the more spiteful by being compelled to wander, cold and hungry, in waste places, because they were sentenced to *post mortem* outlawry for their misdeeds (witchcraft, suicide, etc.) and denied those sepulchral rites which alone can open the way to the nether world ; some are spirits of alien tribesmen of the same race, always potential enemies as they were when in the flesh ; and some are spirits of Bushmen and other ancient dwellers in the land—people of such foreign mentality that they are likely to respond to the friendly overtures of an unlucky intruder upon their preserves with an unexpected punishment. In setting forth the Bechuana idea of a Supreme Being there is the same confusion. That they have an idea of a Supreme Being is indisputable, but many of the vernacular quotations with which Mr. Brown illustrated his argument in the chapter on this subject ought to be translated "god," not "God."

The big thing in this book is, however, not the deductions which must be taken with a little salt, but the general description of Bechuana life by one who had lived in the midst of it for forty years, and used his eyes and his ears all the time ; and we wish the book could have a wider circulation than is possible at the price of a guinea.

W. C. WILLOUGHBY.

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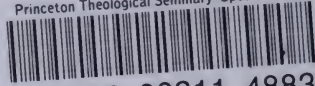
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